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ABSTRACT

This guide was prepared to aid adult educators in teaching women of minority groups in adult basic education programs. It provides background information about the cultural roles and expectations of these women so that teachers can structure the classroom situation to serve their needs. The first section of the guide contains six essays on the background and cultural norms of the following groups: American Indian women, black women, Haitian women, Hispanic women, Indochinese women, and peasant (migrant) women. The second section of the guide lists local contacts, national contacts, and resources for various groups of women and types of education. Resources are suggested for these groups of women: American black, Asian American, displaced homemakers, Haitian, Hispanic, migrant, Native American, refugee, rural, and Southern; and for these educational concerns: English as a Second Language, literacy, nonformal education, sex equity, and adult education. The guide also contains the names of the project consultants who worked on the guide, funding information, and a discussion of the use of the term "women of color." (KC)

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IN RECOGNITION OF CULTURE:

ED236419

A Resource Guide for Adult Educators About Women of Color

U.S. DEPARTMENT OF EDUCATION
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Sudie Hofmann, Compiler

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1983

CE 037573

I MOURN THE WOMEN WHOM I HAVE BETRAYED WITH MY OWN IGNORANCE, MY OWN FEAR.

Cherrie Moraga, 1981

Introduction

I believe all of you have encountered a few special books which have profoundly changed your thinking. These books are read and re-read, and each time more truths and perplexities are found among the pages. For me, one of these great works is This Bridge Called My Back. It is a collection of short essays by women of color in which they discuss their realities and frustrations as a person of color in "American" society. The essays are very personal, and in many instances, very angry. I have come to understand the anger of these women and their need for me, a white women and as an adult educator, to know more about their cultures.

This resource guide is an outcome of my attempt to enlighten myself and other educators about racism, sexism, and cultural issues within the field of adult education. Some adult educators might think, "I don't have time to be thinking about human relations issues. I'm concerned about recruitment, retention, staff training, and budget cut-backs." While I recognize that these concerns are more immediate than studying women's special needs or the cultural norms of your target group, I believe that all of these issues are integrally related.

You cannot, for example, begin to address issues such as recruitment of married women for an adult education class without understanding how a woman's participation is viewed by the husband within certain cultural groups. In some cases, a married woman's participation in adult education is seen as a threat to the family or to the husband's status within the community. If the adult educator is male, it may pose further problems for the successful recruitment and retention of some married women in educational programs.

Little attention has been paid to women in adult education programs. Most of the research and writing on women in education has been concerned with women in higher education or, at best, women in re-entry programs. Admittedly, dealing with poverty, racism, and literacy is not as glamorous as the field of continuing or professional education for women, but these issues need attention from at least some of us in the field of adult education. We cannot forget our sisters who are still struggling in literacy and adult basic education programs.

Literacy and English as a Second Language (ESL) programs need to be examined for sexism and racism. You might ask, "Are courses being offered which will provide women with skills for economic advancement, or do these courses ignore their financial situation and teach only home making skills?" Racism can become an issue

in the ESL classroom when the instructor is not aware of culturally or racially sensitive topics or behaviors. The only way an adult educator can be an effective instructor is to "learn how to learn" about someone's reality - their background and beliefs. You can learn to listen to the students and observe behavior in and outside of the classroom.

As I examined my own frustrations as a graduate student in the classroom, I realized that it is acceptable and even encouraged to address those concerns. Part of my academic preparation has been in challenging my professors about their beliefs and behavior, and backing up my claims with evidence and, of course, a little justified emotion. This is part of the academic sparring required for any degree.

What happens when an adult educator from this kind of educational system, where polemics and disputation are common, enters the classroom of the shy Indochinese or Haitians? It is not likely that either of these groups will articulate their feelings toward the adult educator, the subject being taught, or the instructional style being used. They may stay in the programs, remain reticent, and learn what they can. But it is more probable that they will eventually leave the program in disinterest.

In some cases, particularly with black American or Hispanic women, the adult educator may be from the same racial/ethnic group and thus may have an excellent insight about relating to these adult learners. However, in the case of migrant workers or refugees, the adult educator is more likely to be from another racial/ethnic group. How can we prepare adult educators for developing sensitive approaches to ESL classes and literacy courses for women when the educators are from another cultural group?

The Florida Department of Education was interested in answering these and similar questions. It approved a proposal I submitted through the Florida State University to form a network of adult educators in the state who could help answer our questions. These women would need to be familiar with women's issues and be actively involved in educational programs for women of color. With absolutely no research models in mind, I proceeded with an intuitive approach to conceptualizing the project and finding the "right people."

Based on my many discussions with educators in the field, the major objectives of "In Recognition of Culture" became ones focused on cultural resource information for adult educators. Through the expertise of the network of adult educators, information on the many cultural groups in Florida would be gathered and disseminated to adult educators throughout the state. In keeping with the funding guidelines, the resources and information collected would have significance not only for state dissemination but national dissemination as well.

Before starting, I spent six months forming the network of consultants with the help of Anne More, an independent ESL consultant, and Ena Naunton, a Miami Herald reporter. A network of 20

women agreed to meet once in the fall and again in the spring to plan and critique an extensive resource guide on adult education and women of color.

At the first two-day meeting, we spent most of our time sharing cultural experiences with each other, i.e., family structures, language differences, religious beliefs, and women's roles and expectations within each particular culture. We admitted our abysmal ignorance regarding each other's reality and were astonished at the knowledge gained in two short days together. The reports given during this meeting eventually became the cultural narratives included in the resource guide. Each author took her narrative into the appropriate community and shared it with adult educators as well as adult learners. Criticisms and comments generated in those communities were later incorporated into the narratives.

At our second and final meeting, the narratives were critiqued by the total group. We were delighted with the writing and asked the authors to make only a few clarifying statements on the final drafts. While remaining faithful to the authors' intentions, Estelita Reny, an independent consultant on language and women's issues, carefully edited the narratives.

As some of the authors have cautioned, they have made generalizations which certainly do not apply to all of the women in the culture being discussed. For example, characteristics of Hispanic women can vary greatly within this group, and many Hispanic women share nothing more than a common language. Readers of these narratives should view them as starting points for exploring another culture and by no means consider them to be statements which ignore the individuality of the women in the racial/ethnic group being described.

Throughout the project year, I searched the ERIC system for relevant journal articles and documents, scanned educational, migrant, refugee, bilingual and feminist newsletters for similar projects, and wrote over 400 letters to educators asking for resources and contact names for the guide. The information I collected is included at the end of the six narratives.

My sincere thanks to all the project consultants and a few others: Chrys Ivey-Biederman, Jane Jackson Roayaei, Gail Pitchford, Lisa Venator, Jeanne Brock, Pat Green-Powell, Leatricia Williams, Dave Islitzer, Cherie Hofmann-McDowall, John Ohliger, and George Aker. A special thanks is in order for John Lawrence, Florida Adult and Community Education Bureau Chief, who just yesterday told me his "masculinity was not threatened one bit by this project."

August 1983

Sudie Hofmann
Tallahassee, Florida

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CONSIDERATIONS FOR EDUCATORS OF AMERICAN INDIAN WOMEN IN ADULT EDUCATION PROGRAMS

EDWINA HOFFMAN

Introduction

The American Indian woman is often romanticized as the stoic, hardy helpmate of her brave male counterpart. Few references in the literature deal realistically with the issues and needs of the modern American Indian woman as she confronts her Indian as well as non-Indian worlds. Little attention has been given to her second language needs in English, her vocational interests, the cross-cultural demands on her life, or to the social strains within her marriage and community, precipitated by the Indians woman's changing "traditional" role.

The reader, however, is cautioned against characterizing all American Indian women with the following information. Rather, each Indian woman's personal composite of traditional and non-traditional characteristics must be viewed as her unique point on a continuum which spans the range from those Native American women who lead very traditional lives to those who have adopted both non-Indian external behaviors and internal attitudes. Each Indian woman would have her individual point on the following line:

Very Traditional(.....)Non-Indianized

Indeed it is the woman who falls somewhere in the middle of the continuum who tends to confuse outsiders the most. By not being notably discernable from her non-Indian sisters (i.e. she wears designer jeans, expensive sneakers, and T-shirts with popular logos), this is the Indian woman who often belies the traditional values and behaviors which may co-exist and even hold precedence over the more physically discernable non-Indian characteristics. Readers attempting to make use of the information offered in this paper must first determine where in the continuum their Indian women students lie. This can be done best through observation of interactions and reactions rather than a series of direct questions. Educators, then can accommodate programs and inter-active behaviors to each student.

General Observations Helpful to Educators

1. The Indian man's view of the Indian woman. Although the non-Indian holds the stereotypical image of the enormously self-reliant Indian woman braving the exigencies of hostile nature, some Indian men will view Indian women as helpless when inter-

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The author is grateful to the following women for their valuable criticisms: Minnie Bert, Nellie Smith, Sue Jane Bert, Carol F. Cypress, Pat Jagiel, Winifred Tiger and Gina Harvey.

acting with the non-Indian world. Tribal leaders will say that Indian women may not travel alone to conventions or meetings, and in some tribes, travel by a woman alone is considered embarrassing and a disgrace. However, many Indian women have quietly carved a great deal of independence of movement and behavior for themselves.

2. An Indian woman seeking non-Indian education may threaten her husband. An Indian husband may fear his wife will become better than him and eventually will leave him. This fear can lead to circuitous ploys designed to discourage the Indian woman from seeking an education. They can range from complaining about the care of the children while she is at class, to drinking in the wife's absence, or even to abusing physically the wife for real or imagined transgressions.

3. Woman's work versus man's work. At times, the work available on reservations or tribal compounds considered appropriate for the Indian man involves the outdoors and brute strength. In contrast, the woman's work indoors might have her in better-paying office jobs which threaten male-female roles.

4. Traditional religious beliefs. Where the Indian's historical and religious beliefs are still intact, non-Indian educators must respect the local culture. Indian religious beliefs can permeate every aspect of the woman's life from the clothes she wears to the foods she eats, to the utensils she can use during her menstrual cycle, to the children's sleeping positions, to the cure of illnesses and to mourning periods for the dead. In the classrooms, it can translate into not displaying the favorite wise-old-owl on the bulletin board since many tribes consider the owl a symbol of death. Non-Indians must resist considering such practices as serious superstitions. To the Indian, they are genuine beliefs and values and should be scrupulously respected as such.

5. The importance of family or clan. The family or clan is crucial to the life of the traditional Indian. Plains Indians often only selected a tribal chief as leader during times of war. Otherwise, the respected clan elders were the leaders of each family. Such clan loyalties can lead to subtle tribal politics which underlie any non-Indian organization superimposed on the tribe's management. A non-Indian unaware of such subtle tribal family clan politics can run athwart of the tribal organization by unwittingly siding with the "wrong" clan.

6. The same close-knit clan support system that determines personal loyalties on issues, provides a built-in troubleshooting system for clan members. There is always somebody in the large extended family who can answer a given question or solve a problem. Where schooling is not valued, this extensive support system undercuts the need to get educated in basic non-Indian survival skills. There is no pressure to go to school to learn basic skills since there is always someone on the family who can help with most problems.

7. The Indian's oral tradition amply documents the "White Person's" injustice to the Indian. The situation is further compounded by widely-held stereotypes of the drunken, lazy Indian. A sensitive instructor must enhance the students' self-esteem through the confidence-building strategies so essential to successful learning.

Program Design Issues

External funding from non-tribal sources often imposes program designs and course offerings more appropriate to urban environments than to tribal reservation. Proposal writers should tailor programs that are relevant to their world and their actual needs. Though this often translates into basic literacy skills, it also means training for jobs available in the community.

In addition, program adjustments for Indian women might include:

1. Planning classes for the early evening. Some Indian men will resent their wives being away from home during late hours. Such absences are viewed as marital rebelliousness or indifference to the needs of the husband and the children. Classes scheduled during the day or after work hours will usually be the best attended.

2. Provision of child-care services at the school for parents of young children. Absence from the nest can be taken by some Indian men as meaning the wife is being derelict in her child-rearing responsibilities. Knowing the children are with her, albeit in the next room, takes the edge off such complaints. However, some Indian women point out that the complaint really masks the husband's resentment of the wife seeking to better herself.

3. Scheduling classes within close proximity of home. Few Indian women would hazard the sexual innuendoes and gossip generated by the long-distance travel alone away from the home at night. These same women will be more comfortable traveling to a location near their camper village and attending classes in small groups of women from their family or clan. By attending with family members, each can corroborate the other's whereabouts or behavior while away from home, while providing mutual support for obtaining more education. In some tribes travel alone by an Indian woman in considered a disgrace.

4. Offering courses which meet immediate as well as long-range needs of students. Some students require English language development and literacy skills in addition to, say, studying secretarial subjects. On the rolling expanses of large reservations, automobile maintenance would be a valuable offering along with technical training, vocational education courses, etc.

5. Individualizing programs so that students with deficient basic skill are not put in the position of being "em-

barrassed" in front of their classmates and tribal peers.

6. Selecting staff members sensitive to the Indian woman's cross-cultural needs. Indians cite as successful those teachers who demonstrate low keyed, sincere concern for their pupils.

Some Other Considerations for the Adult Educators

1. Avoid male/female exchanges (albeit innocent) that might be misinterpreted as sexual advances. Casual flirting or even a male teacher's friendly arm around the shoulder of a married Indian woman could get the student banished from the adult education class, if community gossip distorts the gesture in the retelling of the incident to the woman's husband. Conversely, female instructors who are interpreted to be sexually aggressive may have sticky tangles to unravel.

2. Note the prevalent learning styles of the students and their interactive behaviors.

A) Learning styles - In many tribes, the traditional styles of learning are through listening and observation and/or learning-by-doing. The Socratic Inquisitory Method popular with non-Indians requires students to discover knowledge through responses to a series of questions. This inquisitory-interactive-discovery method may not be a comfortable format for all Indian students. The unfortunate references in the literature to the "Silent Indian" syndrome seems to be a result of a non-Indian misperception of the Indian student's learning style. Activities that involve demonstration or discovery-by-doing or observation might be more successful.

B) Turn-taking - Who speaks when or who initiates conversations may vary from culture to culture. Some Indian women may be reluctant to initiate conversations particularly with male/non-Indian teachers. In some tribes, non-tribal males are viewed with more hostility than non-tribal females. Among certain southeastern tribes non-Indian males must live with their Indian wives outside the reservation.

C) Eye contact - Most non-Indians expect eye contact in conversations. Steady eye contact can be interpreted as a sign of rudeness by some Indians. Particularly in the presence of strangers, Indians may avoid eye contact, remain unusually silent, and observe the outsider's actions before determining the visitor's acceptance into the community. Genuine acceptance may only come after months of observing and "testing" the newcomer.

D) Response time - In certain tribes, particularly when conversations involve decision-making, it is considered courteous to weigh the last speaker's words and to prepare a thoughtful response. Indians

are taught to respect the word. Such extended silence before responding often disturbs non-Indians accustomed to a shorter response time in conversations. Invariably, the non-Indian jumps in to fill the silence with "filler" talk, essentially cutting off the Indian's participation in the discussion. Indians complain non-Indians talk too much.

E) Voice volume and intonation - When speaking English some Indians will use a low volume and a seemingly monotonal intonational pattern. Adult instructors should be wary of interpreting low voice volume or a monotone as lack of excitement or enthusiasm for the subject matter.

3. Capitalize on the Indian's traditional development of auditory and visual memory. Often lacking written language, Indians traditionally relied on auditory and visual memory for information critical to their survival. Activities that take advantage of these often highly-developed skills should enhance learning.

4. Incorporate demonstrations and hands-on activities. The use of demonstrations, visuals, slide shows, and hands-on activities provides opportunities for informational reinforcement. Multiple senses and activities involved in learning, enhance the limited English-proficient student's opportunities for acquisition of the subject matter.

5. When appropriate, tap into the cooperativeness characteristic of Indian societies. Where Indians in the community feel comfortable working as a group, plan such group activities in which inadequacies of individual basic skills will not embarass any particular group member. The same cooperativeness trait is consistent with group decision-making, a feature of some tribe's internal management. Querying, contracting, or conducting informal needs assessment will give students the needed feeling of participation in their learning.

6. Disciplining the student. Although it is unlikely that adult educators would become shrill or shout at adult students, non-Indian teachers need to be aware that in some tribes such behavior is interpreted as loss of personal control. Often children are disciplined with a reprimand delivered in a firm, emotionless monotone. Adults like to use jokes to chide a transgressor about inappropriate behavior. In extreme cases, gossip is used for social control.

7. Determining appropriate dress. Women instructors run the worst risk of violating local codes for appropriate dress by going braless, exposing bare shoulders, or by wearing jeans or shorts in the wrong social context. If in doubt, check with members of the community as to what clothing is acceptable or unacceptable in given environments.

8. Seeking information. If, in answering a probing personal question, an Indian answers "I don't know", it may translate into I do not want to tell you or I am not charged by the community to tell you.

9. Counseling. Some Indian cultures consider it bad luck to predict or anticipate too positively events in the future. In counseling situations, this is reflected in a reluctance to discuss career goals and objectives.

Conclusion

Finally, as cautioned earlier, it is unlikely that all these observations apply to any single Indian woman. As individuals, each combines her own unique mix of traditional and non-Indian values and behaviors. Adult educators can be most effective by being responsive to the cross-culturally complex individual adult education student who is the American Indian woman.

CONSIDERATIONS FOR EDUCATORS OF THE BLACK AMERICAN WOMAN IN ADULT EDUCATION PROGRAMS

FRANCENA THOMAS

Introduction

It is impossible to write about the education of the black woman in isolation from other facets of her existence. She is probably the most complex of women in that she is, in all of her manifestations, a never-ending set of contradictions. She is strong yet weak, impregnable yet vulnerable, confident and insecure at the same time. Some see her as beautiful yet she herself fails to see the beauty she possesses.

If there is any one factor that defines this woman it is her willingness to move on to the next task. Her pragmatism in dealing with the cold realities of her existence is renown.

Whoever would deal effectively and productively with the black woman must come with ability to transmit one thing; and that is their respect for this woman. Of all the adjectives used to describe her, and of all the magnificence she is said to possess, genuine respect for her personhood is the one attribute that has always eluded her grasp.

The poor black woman is unique even among poor women of other cultures. Most poor women of other cultures, especially those who migrate to this nation at least bring with them their hopes, dreams and aspirations for a better life for themselves and their children. The poor black woman who has lived in America all her life often feels that, for her, things are as good as they are likely to get.

In terms of self-appreciation the immigrant woman has grown up in a culture that defines beauty according to her own image, i.e. slanted eyes, straight hair, whatever. In America the black woman has always suffered from negative comparisons with white women in reference to beauty. While the black woman remained strong in other ways, she was made to feel physically unattractive both within and outside her culture.

The Old Time Values

Many of the women returning to school would have grown up during the late '40's and early'50's. Until the civil rights movement and the advent of integration, black women grew up in very strict, religious, autocratic families. While most black mothers of the period worked away from home, their word was law whether they were physically present or not. Fewer black girls got pregnant and if one did, she was ostracized and isolated by the community. However, the girl was expected to have the baby; if she was much too young to care for it either her mother or one of the church "sisters" took the child to raise as her own. Abortion was not then and still is not an accepted

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The author is grateful to the following women for their valuable criticisms: Evalina Bestman and Jean Brant.

manner for ending an unwanted pregnancy in the larger black community.

With integration came a new kind of freedom. Parents who had held the reins tight began to loosen them a bit. After all, the world of young black children now extended beyond their immediate neighborhoods. They were seeing things their parents never saw and adapting behaviors such as talking back, cursing, staying out late, disobeying their parents' directions and in general they were exercising all of the freedoms they thought white children enjoyed. Parents, not knowing what to expect from integration, were torn between the seeming obsolescence of the old values and the new needs their children expressed. When they urged caution and restraint their offspring called them "Uncle Toms" and paid only lip service to the values and ideals the parents held dear.

The New Realities

Today many black women who seek adult education experiences are so young (15-20) that one would expect them to still be in high school. The "babies-having-babies" syndrome is epidemic. Sixty percent of all black children born today are born to unwed mothers and it seems to be rising at an alarming rate.

In the old days when someone in the community would have reared an out-of-wedlock child, the young mother could have pursued her education unfettered by the grim realities of motherhood. Today the girl is obliged to raise her own child or children with little help from anybody else. The child born to this child is at a distinct disadvantage socially, economically and educationally. What can a child teach a child about the world?

As the adult educator begins the task of teaching black American women, his/her personal motives must be examined. Some questions they should put to themselves are:

1) Do I feel superior to these women? If so, why? What qualities do I possess that would remain the same were I to find myself in the same circumstances as these women?

2) Do I know anything about these women? Their history as a people? What books have I read about blacks in general and black women in particular?
Suggested books:

   a) Tomorrow's Tomorrow - Joyce Ladner
   b) Hearts & Minds - Harry Ashmore
   c) Equality - William Ryan
   d) Beautiful Also Are the Souls of My Black Sisters - Jeanne Noble
   e) Black Women in America - Anthology

3) Do I believe the myths and sterotypes I have heard about these women? How would I answer a co-worker who repeated any of the sterotypes listed?

a) "Black women are promiscuous and sometimes they have 3 and 4 children all with different daddies."

b) " All black women do is lay up and get babies so they can increase their welfare check."

c) "If black women really wanted to work, they could find a job."

d) "Everybody knows that black women could find someone to take care of their children if they knew how to plan."

4) Do I respect women? Am I doing well to be noticed or am I doing it just for a check, or am I doing it because I care about all women?

5) Do I have the patience required to teach those who may not learn as fast as I want them to, or think they should?

6) Do I have the ability to inspire those who are hesitant to try their wings, yet who definitely have the capacity to fly?

7) If the women I teach evaluated me after the first month how would they rate me? fair?, firm?, empathetic?, competent?, inspiring?, arrogant?, distant?, cold?, vindictive?, ruthless?, etc.

8) Do I make a sufficient effort to relate to women, especially those in crisis?

9) Do I recognize the fact that the values poor women hold may be vastly different from the values middle class women hold?, about money?, about education?, about children?, about men?, about welfare?

After the adult educator has taken the time to self-assess her readiness to teach black women she is ready to begin.

Making It Happen

In The Classroom:

1) Scheduling: The first thing to consider in getting black students to class on a continuing basis is the degree to which they see their attendance as voluntary or mandatory.

- Most black women who are poor need to have classes offered in the early afternoon.

- Some black women who seek additional education do so at their own peril, for some men in their lives may see the educational experience as a threat to their power as "head of the household."

2) Be sure to provide some form of child care while the woman is in class.

3) If the adult educator is white or even a very fair-skinned black, he/she should be prepared to receive some measure of hostility. This is due to the long history of racism in our country. In addition, there was a time in the black community when the dark-skinned black woman had to try harder than the fair-skinned black woman.

4) Many black women, who are poor, have such a low opinion of themselves and their own beauty that they often come off sullen, haughty, and cynical. If you meet hostility, cynicism and disrespect, do not back down from your position, if it does not depersonalize the woman and is a reasonable request or requirement. Do not personalize the initial rejection either. You are not the true target of their anger.

5) It is better to be silent, than insincere, for black women especially poor black women, seem to have a sixth sense that allows them to recognize a phoney individual immediately.

6) Be patient. Do not embarrass any member of the class regardless of the provocation; after all you are still a role model and they will take "coping" cues from you whether you know it or not.

7) Make the classroom a stimulating place to learn with lots of books and magazines. Instead of giving reading assignments from dull "should-be-read-novels", have them read profiles in Ebony Magazine and fiction in Essence. Also have copies of Ms. Magazine, Working Women and New Women magazines.

8) Teach them during the first week relevant elements of time management; be sure to emphasize the importance of pre-planning and organizing activities like taking the baby to the clinic and using the waiting time wisely, and determining what they are going to serve for dinner on the days they are in school.

9) Make learning fun and practical and non-threatening. For example, if a student does not know the alphabet or how to spell, have him/her make a set of letters cut from sandpaper and backed with felt. Have them understand they are making the letters for their baby or their older children.

10) At the end of each class period leave some "air" time, that is, let them discuss in small groups the obstacles they encountered getting to class or completing an assignment and let them assist each other. Help them gain confidence in speaking out loud in groups.

11) Compliment them on each accomplishment. Let them know you depend on their being there. Their smiles might give you support; their contributions may be important to the class;

whatever, find something that each person brings that is important. Urge them to overcome adversity. In other words "take a lemon and make lemonade."

12) Remember you are still a role model, so dress neatly and be clean, but let the model you portray be within their reach. The way you come to class "speaks so loudly they will not be interested in what you say"- Dress as though they are people you respect.

13) Don't be afraid to invite guest speakers in - especially black women and black men. Provide lectures to the degree possible on child care, emotional security, study habits, home management, human relations, etc.

14) If they do not object, provide each member of the class with each other's phone number; this permits them to interact with each other away from class as well as use each other as human resources.

OTHER CONSIDERATIONS WHEN TEACHING BLACK WOMEN IN ADULT EDUCATION PROGRAMS

GLORIA ANDERSON

Introduction

Teaching adult women of different cultures is a major challenge in our American Education society. Thomas Jefferson once said that, "a democratic society cannot function properly unless all of its peoples are educated." Recognizing and accepting this challenge has been difficult for most adult education planners and developers. Many adult education teachers do not have the training, knowledge and skills to work effectively with black women. There is a real need for training (pre-service or in-service) in this area. Adult education teachers need to become aware of the available resources that can be used to understand the needs of black females.

Black women return to school because they see a need to improve themselves, their family and gain new skills on their jobs. Many enroll because they want to becomes better parents, learn to read and write their names, or just to become part of a social group. It is very important for an adult education teacher to get to know the students. The greater the understanding of the black woman, the easier it is for her to open up and receive help.

Adult black women are people whose lives are overflowing with all kinds of problems from daily commitments, obligations, burdens, frustrations, success, tragedy, embarrassment, pride, hate, love, and boredom. Their experiences with childhood, parenting, marriage, working, schooling and community living all combine to make them unique human beings. A good adult educator will turn these experiences into something very positive mainly concentrating on the uniqueness of each student, thus helping to enrich the learning experience and the learning process.

This information is provided to assist adult educators in understanding the needs of adult black women in adult education programs. Included here are practical and realistic approaches to improving, understanding and guiding the learning process of adult black women.

Adult educators and researchers have listed the following points to remember when teaching adult black women:

(1) Adult educators must project positive expectations of adult black women.
(2) The adult curriculum many times assume that all adult students come from a middle-class background of experiences. This is not accurate.
(3) The adult curriculum must be changed to fit the needs of the black woman's background.
(4) Many adult black women come to class with low self-esteem and poor self-concept.
(5) Many adult black women speak non-standard English.
(6) The black self-concept is damaged by the status of blacks in the American society and the value judgements our society

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The author is grateful to the following women for their valuable criticisms: Yvonne R. Bell and Thomasina B. Keith.

places on the color "black."

(7) Adult black females need to be treated with respect.

In planning education programs for low-income adult black women, the following considerations should be considered:

(1) Consult with members of the black community.

(2) Adult black women are in need of raising their self-esteem. Any setbacks or defeats will bring on a negative attitude to cover-up fear of failure. Therefore, the attitude of the teacher should be positive and encouraging.

(3) Select materials that are relevant to the lives of black women.

(4) Materials used in the class should include articles and pictures of black women to portray cross-cultural experiences, thus providing an atmosphere relevant to the learner's heritage.

(5) Many brown-skinned and black-skinned women have difficulty modeling behaviors of white women. To overcome this feeling, it is suggested that periodicals, films, books, and other materials portraying black women be used.

(6) The contributions of other blacks should be considered an integral part of our system and the learning process, and should not be treated as information only related to blacks.

(7) Adult black women may tend to be passive in the classroom presided over by someone they consider an authority figure. An adult educator should encourage participation in the learning activities, thus aiding in developing initiative.

HAITIAN WOMEN

Marie-Jocelyne Levy

For almost every black male, for almost every immigrant, for almost every worker, black, white, or other, there is a woman oppressed. This is especially true for most Haitian women in the U.S.A. who are constantly fighting the battle for survival and human pride.

This text is an attempt to present the Haitian woman from her plight in Haiti to her arrival and adjustment in the United States. What are the facts one needs to know about Haitian women in their home land and here in the states? What are the cultural differences one needs to be aware of when dealing with this new group of immigrants? The last part of the text will also suggest some practical hints in teaching Haitian women.

OVERVIEW

ECONOMIC CONSIDERATIONS

The Republic of Haiti, which shares with the Dominican Republic the second largest island in the Carribean, has an estimated population of nearly 6 million inhabitants. Women constitute slightly more than half of this population. Eighty percent of the women live in rural areas with agriculture being the first leading sector of a weak economy. Many of those women are fighting the battle for life, participating in the production of small crops with obsolete agricultural techniques. However, the most important role women play in the economy of the country is at the market place. More than half of all domestic trade transactions are conducted by women. The woman peasant, after having worked in the fields with her husband or companion, leaves for the market place with all the crops to be sold. On her way back home, she buys for her family or for her small village the goods that are not readily available in the countryside.

A small but growing percentage of women work in industry, the second leading sector of the Haitian economy. Many women are laborers in assembly factories which require substantial hand labor. With Haiti being the world's largest exporter of baseballs, the most popular place of employment for women is within the baseball manufacturing industry. The women also work in the production of such items as brassieres, electrical parts, handbags, hair pieces, beaded articles, ornaments and toys. All of these products require the use of some traditional "feminine" skills. Industry is still in the developmental stages in Haiti, however, and many women are unemployed.

SOCIAL CONSIDERATIONS

It has often been said that Haiti is a country of bewildering contrasts. Therefore, one can expect to observe substantial difference in the life style of women "mon" (from the mountains) and the women living in the cities, epecially those from the upper and the upper-middle class category. Differences range from small things such as dress styles to working and housing conditions. For instance, the traditional use of the scarf among most Haitian women is considered despicable by upper class women. The real issue is the difference in the economic status. Peasant women from low and middle peasantry can barely survive with an average income of $200 per year while upper class women live in luxurious villas.

POLITICS AND THE LAW

Haitian women of all socio-economic categories do not play an active role in politics. They are second class citizens and even with the recent reform ameliorating the status of women, Haitian women still do not have the same rights as men. In fact, in the old Haitian legal system based on the French Napoleonic laws, one can find statements such as "All married women become minors" and of course, they needed their husband's authorization to travel and conduct business. Since December of 1982, women no longer need this authorization but in practice, discrimination against women still persists. A very small number of women are representatives (deputes) of their municipalities and there is one woman judge.

Participating in politics and the making of laws require certain educational level that the majority of women do not have. Illiteracy is higher among women farmers than any other group in the country. A few years ago, it was still the custom of many rural families to facilitate the education of boys and neglect the education of girls. In some cities and villages, the education of many young girls is limited to the basics (reading and math) and to some sewing and embroidery lessons. However, in cities like Port-au-Prince, the capital, women tend to attain higher education. A larger number of girls attends secondary schools now, than in the past, but the number is still inferior to male students.

RELIGION

While the participation of Haitian girls and women in schools is limited, their involvement in religious activities is encouraged. In the Carribean islands, the dominant religion has always been the one brought by the colonizers - Protestantism in the English and Netherland islands and Catholicism in the French and Spanish ones. Thus, the official religion of Haiti is Catholicism, although a growing number of women are entering the Protestant churches. These two religions have left a certain emptiness among the people of Haiti, however, and an affinity for their African heritage is evident. Therefore, from slavery times until now, there is a persistence of African beliefs and religious customs, currently called Voodoo.

Voodoo is the time religion of most Haitian people although it is designated by members of the upper classes. God is the ultimate power in this religion but he delegates his authority to the "loua" African deities which are immune to the desires and problems of the people. The voodoo participant can become "possessed" by the loua who in turn influences and controls his/her behavior and language. The priests and priestesses of voodoo called "ougan" and "manbo" act as officiants in Voodoo ceremonies. They also cure people. Voodoo strongly influences the peasant life and members of other socio-economic groups.

LANGUAGE

Although French is the official language of Haiti, it is only spoken by 7% of the population with the rest of the Haitians being monolingual speakers of Creole.

Haitian Creole is a distinct Indo-European language which was probably developed in the early years of colonization. Its sound system and its lexicon are quite different from French although many Creole words come from very old French. The Creole syntax is completely different from French and more closely resembles some African languages.

Although Creole is spoken by one hundred percent of the population, French is still the official and prestigious language. The small bilingual elite has systematically used the language difference to maintain a barrier between the masses and the upper classes. However, in the last twenty years, Creole has gained some social recognition and Creole advocates are hoping that in years to come, it will be used in the schools.

Most Haitian children, regardless of their class status, play in Creole and feel more comfortable in speaking Creole. However, since French is a language of prestige, middle class Haitian women and even some members of the lower class constantly encourage their children to speak French. The school system, being in accord with these preferences, delivers instruction in French and thus creates frustration and ambivalence among children.

HAITIAN WOMEN IN THE U.S.

It is in the context of these cultural contrasts that we will be able to understand the life and dilemmas of the Haitian women living in the United States. Many of the problems will vary depending on the socio-economic status of the individual woman in Haiti. The educated woman from the bourgeoisie or high middle class, who might take some English classes while she is living in the U.S., does not usually face many severe adjustment problems. However, many middle class women have experienced considerable trauma associated with a status change; i.e., no more big houses with numerous servants, no more middle class status. In fact, it took years for many Haitian women to accept the reality of being an immigrant

and a minority who also does not speak the official or popular language. At the beginning, they had to accept low-paying jobs as housekeepers, babysitters and the like. Because of this situation, it has been said that these women are more likely to be fanatically attached to the French language and to the Haitian class stratification.

It is also true that regardless of prejudices among members of the Haitian community, many of these women will waste precious years of their lives, waiting for a U.S. recertification as a nurse or a teacher. Hundreds of qualified women are working at low salary jobs precisely because they do not have a command of the English language and also because of their immigration status.

However, for many unemployed women who could barely survive in Haiti, the fact of coming here and even getting a low paying job constitutes a financial improvement. From that meager salary, they will send some money to the children left behind. They will rent a small place that they will share with some relatives or friends. But, unfortunately many of these women face serious problems such as high unemployment, low education, and high birth rates.

THE REAL PICTURE

Although there are more Haitian men than women living in the United States, women usually encounter more problems than men. In general, unemployment among Haitians is as high as 60% and most household heads earn less than $10,500 annually.

In a survey conducted in Miami by the Behavioral Sciences Research Institute (B.S.R.I.) in September and October 1982, it was found that Haitian unemployment is eight times higher than the county wide average and about two times higher than unemployment in the black community. It is estimated that 50% of the Haitian population is unemployed and newly arrived refugees face even more severe problems than the first Haitians confronted ten or fifteen years ago.

FAMILY ORGANIZATION

The Haitian population is believed to have a great capacity of reproduction and growth. The typical household is occupied by an average of four children and two adults. Many women live under the system of "plasé," a type of common law marriage. In any case, it is the woman who is the head of the household. According to the colonial traditions, males were not accountable for the women they were married to or the children they fathered since their life was regulated solely by the master. Following these traditions, one can expect a large number of natural (illegitimate) children. While the father is away or living with another wife, the stable family structure will consist of the mother, her children and other relatives.

In the survey mentioned earlier, one in three women in "Little Haiti" (Miami) was pregnant or had given birth in the past year. One can look for several explanations for this such as lack of information, irresponsibility of the male, poverty, religious beliefs and customs. In fact, many Haitian people think of children in terms of gifts of God. There is also the reality that most of these parents expect to get some help from their children in the future, at retirement age or much earlier. There is no Haitian retirement system for the majority of the people and the children can be their only "investment." The relocation in the United States might have affected these beliefs especially in the early stages of migration.

SEX ROLES

In Haiti and abroad, the women usually carry the responsibility of bringing up children and, in many cases, are the sole breadwinners. Therefore, they are constantly in the middle of the struggle for the survival of their jobs and their family's welfare. However, men may play a dominant role (when they are present) in giving the final word for important family decisions such as sending the children to the U.S. or sending them back to Haiti.

EDUCATIONAL AND LANGUAGE BARRIERS

In the early stages of Haitian immigration to the United States, a large number of the immigrants were educated. They were lawyers, teachers, nurses and secretaries. In the last ten years, with the influx of refugees and with the chronic impoverishment of their country, masses of Haitians left the country.

Many of the recent refugees come from poor urban areas or from the working class. They have left home as illiterates or semi-illiterates. Some of them come without experiencing any transitional periods. They move from poor villages to American's largest cities with the "transition" being a stay in Port-au-Prince or in another large city.

Job training and educational programs for Haitians are very needed. However, it is encouraging to know that about 60% of the Haitians have enrolled in school here and are trying hard to maintain a good standing within their programs. The reduction of the language barrier is therefore a very crucial problem.

CLASSROOM SITUATION

School is a very highly regarded by Haitians. A classroom is usually perceived as a well-disciplined place where students work individually, usually at their desks. Some students will show respect for a teacher by standing up while he/she enters the class and remain silent until permission is given to talk.

Once the teacher understands the cultural causes of shyness and what might be interpreted as passivity, he/she will be able to get a response from the student. One positive aspect of these behavioral customs is that Haitian students tend to take their school work very seriously.

INSTRUCTIONAL METHODS

Haitian schools tend to be more dogmatic than American schools. In most cases homework is required and scrutinous evaluation is expected. Many Haitian students, children as well as adults, are pleased when their notebooks are individually reviewed and edited by the instructor. Personal encouragement from the teacher is highly recommended.

Most Haitian students are not used to conducting research projects and finding information on their own. The teachers usually bring the data to the class and the students learn the traditional way with heavy rote memorization.

INSTRUCTIONAL MATERIALS AND SCHOOL SUPPLIES

For most schools, instructional materials are usually limited to books. Blackboards, benches, desks and chairs are the basic supplies provided by the principal. Haitian women, especially the older ones who left school a long time ago, will need to get used to modern audio-visual materials. Teachers might need to help students understand that learning takes place in different ways.

EVALUATION TECHNIQUES

Tests in Haiti are very important. A diploma or a certificate is usually given after years of very hard study. Haitian students, although very pleased with any form of certificate of achievement, tend to think of American schools as being very easy.

Many Haitian students, however, miserably fail American tests because they are not accustomed to these kinds of evaluation. In secondary or vocational schools, or in any given school program, students are expected to express themselves with complete sentences, in small, well organized paragraphs. In the upper grades, sophisticated essays are expected.

Some Haitian women might feel threatened by test situations given the fact that school tests in Haiti are traumatic for many students. The astute teacher should properly assess the cause of failure of any of his/her students. The reason may be as simple as confusion over bubbling in a test answer sheet which is foreign to most Haitian students. On the other hand, the reason may be fairly more complex such as a cultural bias in the test, e.g. presenting situations unfamiliar to Haitian women.

SPECIAL HINTS FOR TEACHERS

Teachers of Haitian women are expected to:

- Show respect for the Haitian woman's own cultural constraints on behavior. Most Haitian women do not wear pants. Some of them might wear a scarf. They should not be criticized for doing so.

- Demonstrate knowledge of and sensitivity to Haitian culture.

- Show a positive attitude toward Haitian Creole.

- Recognize potential biases of many of the text books toward women in general and black Haitian women in particular.

- Be willing to obtain relevant cultural information from the adult learners.

- Recognize that many tests used in the educational programs are not suitable for newly arrived Haitian women refugees since they are culturally biased.

- Be able to modify existing curriculum material to meet the needs of Haitian women.

- Understand basic similarities and differences between English, Creole and French. While one can find some similarities between the sound systems and the lexicon of French and Creole, there exists some wide differences between the syntax of the two languages. Teachers should also understand that no language, French, English, or Creole, is better than any other language.

- Interpret correctly the role of silence and decorum in the Haitian culture, so as not to label such student attitudes as passive or uncooperative.

- Be able to encourage Haitian women to participate fully but gradually in all classroom activities.

- Show willingness to utilize Haitian culture and folklore in school activities and festivities by learning about their holidays and customs of the people of Haiti.

- Show sensitivity toward specific cultural values such as greetings and proper name calling. (Combined first names like Pierre-Jean or Marie-Rose are very common.)

SOCIAL FACTORS THAT MUST BE CONSIDERED IN PLANNING ADULT EDUCATION PROGRAMS FOR HISPANIC WOMEN

ANGELA M. RODRIGUEZ

Introduction

Puerto Rican, Mexican American, Cuban American, Dominican, Nicaraguan, Salvadorean and Colombian women, together with their sisters from other Central and South American countries and Spain who reside in the United States, are classified by this country's general population as Hispanic. The label for this single classification may vary,e.g., Hispanic, Latina, Spanish-speaking female, Spanish-surnamed female, but the reality remains the same. The general population of the United States and everything that it stands for, including its policies and legislation, for the most part still relates to the Hispanic woman and her male counterpart in a culturally and ethnically monolithic fashion.

As such, little effort is made to identify the common traits and characteristics that are shared by Hispanics and the oftentimes subtle differences that make each group especially unique. The lack of awareness and sensitivity to these differences usually results in a very limited understanding of the needs, issues, and concerns of different Hispanic women. The purpose of the discussion that follows, therefore, is to familiarize planners and implementers of adult education programs for Hispanic women with the realities of these commonalities and differences, and the implications which these have for the development of effective adult education efforts.

Social Factors that Influence Commonalities and/or Differences for Hispanic Women

Hispanic women, as well as women of all other ethnic and cultural backgrounds, need adult education programs that are useful and relevant. For this to be possible, these programs must also be accessible and culturally sensitive for the particular ethnic groups' needs and conditions. Cultural sensitivity requires an adequate understanding and acceptance of how a number of factors interact with each other, and are reflected in the values and behaviors of different Hispanic women. It is when one studies these factors in relation to the different Hispanic groups that certain commonalities and differences emerge.

Thus, it is critical that adult education program planners be aware of the most significant issues regarding how each of these factors influence the different Hispanic groups, in order that they can incorporate these in their educational program objectives and activities, thereby making these genuinely useful, relevant and accessible experiences for different Hispanic women.

The author is grateful to the following women for their valuable criticisms: Olga Garay-Ahern, Zuzel Fuentes, Beatriz Luciano Machado and Madeleine Rodriguez.

- age
- language mastery
- social role of the woman
- racial and ethnic identification
- historical and religious background
- socio-economic class
- educational level
- number of generations of residence in the United States and reasons for arrival
- political considerations

Age

The age of Hispanic women is a factor that affects their values and behaviors differently. For instance, the adult education needs of a recently arrived 62 year old Puerto Rican woman are not the same as those of her 20 year old daughter, although they may be similar to those of her Cuban and Dominican middle-aged and older counterparts. For the 62 year old Hispanic woman (regardless of her specific ethnic identification) the critical issues are generally centered on how to acquire the necessary skills for engaging in basic survival transactions, e.g., how to purchase groceries for the family, how to obtain help in time of an emergency, where to go for transportation. This need for acquisition of basic survival skills, however, is further complicated by the need to effectively attend to the psychological and emotional stress produced by the feelings of uprootedness, isolation, role and cultural identity confusion which Hispanic women in this age group commonly confront.

Whereas these same needs probably also hold true for her 20 year old daughter, the latter is in a position, by virtue of her age, to address and possibly initiate steps toward long-range vocational involvement and/or career preparation. As such, her participation in adult education activities should not only provide her with the opportunity to fulfill the immediate needs which she probably shares with her mother, but also to address long-term educational and/or vocational objectives.

Language Mastery

Mastery of both the English and Spanish language is related to a variety of other factors that influence Hispanic women. There are, however, several critical issues regarding language mastery which adult education planners must consider. These are that Spanish, as spoken by the different Hispanic groups, is not always the same, as it varies in vocabulary, idiomatic expressions, and intonation. Secondly, not all Hispanic groups have the same level of mastery of Spanish and/or English yet these are often correlated with each other across language. Thus, the recently arrived "Mariel" Cuban female, who in her country lived in a poor, rural area that lacked educational

facilities, may, as a result, only speak Spanish, and not read or write it. The likelihood of her experiencing severe difficulty in learning English is greater than in the case of an upper-class, educated Nicaraguan woman, who not only speaks Spanish, but also reads, writes, and is thoroughly proficient in its grammar.

The level of Spanish language mastery does not only have critical implications for different Hispanic individual's acquisition of language skills, but, perhaps more importantly, influences the development of individual and group self-perceptions and identification as the different groups adapt to life in the United States. There are some Hispanic women, for instance, who still strongly adhere to the practice of communicating in Spanish, and who only understand English, but do not speak it, i.e., first generation Cubans, and Colombians. Others can only speak English, and some of them totally reject the Spanish, i.e., second generation Mexican American and Puerto Rican. For the most part, however, the majority of Hispanic women seek to be bilingual, especially in speech.

Social Role of Women

The role of the Hispanic woman, both in relation to the family, and society in general, changes and is directly influenced by other factors such as age, socio-economic status, level of education and generations of residence in the United States. This role may be represented by a wide spectrum of behaviors that range from those demonstrated by the submissive, home-bound wife and mother of numerous children, to those of the unmarried "liberated", employed professional or business executive. The social role that each Hispanic woman identifies for herself, therefore, must always be assessed and acknowledged by adult education planners, in order that they avoid embarrassing and/or offending their particular target population.

Ethnic and Racial Identification

The area of ethnic and racial identification is one in which there exists much diversity among the different Hispanic groups. Racially, Hispanics constitute a complex mix, which reflects extensive intermarriage between Caucasians of Spanish descent and the Indians who originally populated the Caribbean, Central and South America, as well as the African Blacks who were imported as slaves to those areas by the Spaniards. Thus, height, weight, skin color and tone, hair, facial and other body features vary extensively. These differences are also often reflected in the individual groups' adherence to certain values, customs and/or traditions,particularly in relation to their interpretation of historical events, their religious identification and practices , and their socio-political preferences. A critical element for adult educators to remember, however, is that most Hispanics (with very few exceptions) primarily identify themselves along ethnic rather than racial lines. In other words, a Black Cuban female or an Indian woman from El Salvador, labels herself as "Cubana" or "Salvadorena". As such, her self definition does not include a racial component.

Historical and Religious Background

As was mentioned earlier, Hispanics vary in the interpretation of their history depending on their country of origin. These differences are also reflected in the importance assigned to the role of Colonial Spanish involvement in the different countries' indigenous activities. It is not surprising to realize, therefore, that while Hispanics from some countries, i.e., Cuba and Puerto Rico, have historically associated with Spanish traditions and customs, others, such as those from Peru and Mexico, have demonstrated a greater tendency to reject these.

Religious affiliation and influence also varies. However, the majority of Hispanics are practicing Christians and predominantly Roman Catholic in affiliation. "Santeria", "espiritismo", and varying forms of "curanderismo" and other Indian belief systems are systematically practiced by Cubans, and Puerto Ricans and Mexican Americans. This phenomenon, of course, must also be taken into consideration when interacting with and planning educational efforts for these different groups.

Socio-Economic Class

This social factor is another critical differential among the different Hispanic groups, and even within them, although the majority of Hispanics still tend to occupy the lowest rungs in this country's socio-economic ladder. Hispanic women, for the most part, still occupy the role of homemakers, unskilled factory workers, and domestics. In the last decade, some changes have begun to become visible, as more Hispanic women seek an education and proceed to obtain higher level occupations and professions. Where they are in the socio-economic configuration of their particular group, however, influences a variety of other aspects of their daily lives.

Education Level

A major factor which adult educators must incorporate in their planning for programs targeted at Hispanic women is this group's different levels of education. As in the case of socio-economic class, education level varies depending on the Hispanic group in question, and is usually affected by the latter, as well as the age of the individuals in question. For the most part, however, Hispanic women's level of education is limited to high school or less, with only a small minority of them enjoying opportunities to access higher education. It is important, therefore, for adult educators to incorporate in their programs activities and tasks that will motivate and support Hispanic women to continue seeking opportunities for learning in areas that will promote vocational and personal growth.

Number of Generations of Residence and Reasons for Arrival

The number of generations of residence in the United States is a factor which critically interacts with many of the other ones previously discussed. It is usually this factor which most significantly influences the level of education, mastery of the

Spanish and English languages, and socio-economic class of Hispanics. This factor also plays an important role in the self-identification of the different Hispanic women. Thus, second and third generation Hispanic women, i.e., Mexican American and Puerto Rican females, usually are fully fluent in English, usually speak little Spanish, and maybe are more acculturated to the Anglo practices. On the other hand, Hispanic women who have been here for only one generation, may tend to speak more Spanish than English, and adhere strongly to their Hispanic customs and values.

This phenomenon is also closely related to the reasons for arrival in the United States. Hispanics who come to the United States to seek better economic conditions, generally adapt to its customs and practices more thoroughly and rapidly than those who come for political reasons. The prime example of this is some of the older Cubans who still do not see the United States as a permanent place of residence, and yearn for the time when they will be able to return to their homeland. The same is true of many of the other recently arrived political exiles such as the Nicaraguans and Salvadoreans. At any rate, the different, oftentimes opposing views regarding their presence and permanence in the United States is a factor often reflected in Hispanic women's level of interest in and involvement with adult education programs.

Political Considerations

As was stated in the introduction to this paper, it is important to note that there are "oftentimes subtle differences that make each group (of Hispanic women) especially unique." For the adult education program to be useful and relevant it is imperative that the educators be aware that nowhere else are these differences so evident as in matters of political ideology.

For instance, the early Cuban refugees came to this country as political exiles; for the most part this group has extremely strong anti-communist sentiments. On the other hand, Mexican women often come to this country primarily for economic opportunities not found in their homeland. They have varying degrees of sympathy or antipathy to this nation's political system. The scenario is even more complicated due to the ever-changing political climate in Central and South America. It is beyond the scope of this paper to paint an accurate picture of each nationality's socio-political make-up, but it is extremely important that the adult educator be made cognizant of these differences and then learn more about the political characteristics of specific nationalities in the classroom.

Although in many Hispanic cultures the role of women in politics is decidedly in the background (or non-existent), it is not a generalization one can make. There are many women highly active in the farmworker movement as well as in other political struggles. It is therefore recommended that the adult educator be careful when introducing materials or discussion themes which might have different political implications

to different class members. This is not to say that the adult educator should never hold discussions which are politically relevant to class members. Instead, the educator must have an already established feeling of trust and respect with the group, must be sensitive to class dynamics, and then evaluate the ensuing dialogue and learning experience before introducing other politically significant materials.

Conclusion

This brief summary of some of the major issues and social factors that affect the different Hispanic groups serves to highlight the need for adult educators to incorporate in their programs the commonalities shared by Hispanic women, as well as effectively reflect their diversity. As such, there is no one model or approach to the delivery of successful adult education to Hispanic women. Instead, it is critically important that adult educators demonstrate the flexibility and creativity in incorporating in the design of their programs, a multiplicity of characteristics and/or elements that will address the different needs of Hispanic women in the United States, and Florida in particular. For this to occur, however, adult educators will need to risk learning from Hispanic women themselves what it is that will benefit them most.

Thus, they must be willing to conduct effective needs assessment and surveys prior to designing their programs, and to enlist in this process the assistance of capable Hispanic females who will provide input, guidance, support and direction to these efforts on an ongoing permanent basis. They must be ready to risk bringing into their ranks Hispanic women who, on an equal basis, will contribute their knowledge and expertise in a manner that makes it possible for the programs to be conducted, monitored, evaluated and modified by those who most sensitively understand the issues and concerns at hand. Only when this occurs will adult educators be in a position to plan and implement adult education programs that will be genuinely useful, relevant and accessible to Hispanic women of all groups.

INDOCHINESE WOMEN

JUDY LANGELIER

Introduction

By understanding the cultural backgrounds of Indochinese refugee women, an adult educator is better able to design and implement curriculum to fit the educational needs of these learners. In the past, what may have been perceived as a baffling experience in assisting these learners in the classroom can now become an enriching, rewarding experience due to cultural awareness.

The term "indochinese refugee" includes those people fleeing Vietman, Laos, and Cambodia since 1975. Sixteen different languages are included in this seemingly homogeneous group. Thus, this group is composed of ethnically and linguistically diverse peoples, which share many cultural values. Therefore, some generalizations can be made about them as a group (for further information on ethnic diversity see Center for Applied Linguistics 1981 The Peoples and Cultures of Cambodia, Laos and Vietnam).

The Indochinese refugee population in this country is substantial, yet, very little information is available on the education needs of these women. In Florida in particular, the public is generally not aware of the Indochinese population. Hence, a local newscaster has called them "the forgotten refugees."

Indochinese refugee women arrive in this country with a wide variety of educational backgrounds. Although education is regarded as important in their countries, the educational opportunities open to women varies considerably. Some of the women have never gone to school, while others have completed high school and even college. Generally speaking, those living in the city are more likely to have attended school than those living in the countryside. The younger the woman the more likely she is to have gone to school and for a longer period of time. Since the 1960's, there have been more educational opportunities open to women through the emergence of public schools. However, it must be kept in mind that the educational system in Cambodia was eradicated and many of the educated people were killed in the 1970's. Also, political turmoil in Laos and Vietnam has interrupted schooling to varying extents since 1975.

The various educational backgrounds that these women bring to this country will give rise to a variety of educational needs and expectations. Many women are non-literate or semi-literate in their first language. The Laotian, Cambodian and ethnic Chinese are often not familiar with the Roman alphabet. Many women have had little experience with the acquisition of a second language. Most have been out of school for many years and are not used to sitting and concentrating on school work for considerable periods of time. One

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The author is grateful to the following women for their valuable criticisms: Thuy Unzicker, My Hop Dong and Estelita F. Reny.

can therefore expect learning to take place very slowly at first, with the pace increasing over time. In addition, Indochinese refugee women come from a culture where one seldom studies part-time or returns to study after being out of school for a period of time, as is quite common in the United States.

Certainly, a married Indochinese woman rarely attends school in her own culture. She has other responsibilities. In order to persuade these women to return to school, educators and other members of the refugee community must instill new ideas and encourage initiative and self-confidence.

Indochinese women come from a culture where family, religion and education are of utmost importance. A discussion of the cultural differences in these three areas and their implications for Indochinese refugee women in the American educational system is important to an adult educator.

Education

The educational systems in Vietnam, Laos, and Cambodia are usually based on the European model. Classes are highly structured. Students are required to learn what is taught through rote memorization. There is little encouragement of independent thinking or formulating opinions. Thus, in the American system, these students will have trouble expressing their opinions.

Scholastic achievement bestows honor and respect to the family. Consequently, a lack of scholastic achievement brings shame, not only to the learner, but to the entire family as well. Students must take vigorous, competitive, comprehensive exams to go on to the next level of study. There is enormous pressure placed on the student to do well on the exams to advance and bring prestige to the family. A failure could lead to such drastic steps as suicide.

This will certainly be viewed as an overreaction by American standards. However, while striving for perfection in American schools, students will experience frustration and embarrassment, even shed tears over incorrect answers on routine assignments or tests. What is needed here is encouragement from the teacher and perhaps a second chance to attain "perfection" on an assignment. Explaining that teachers do not expect students to give correct answers all of the time has not proven to be an effective strategy in most cases.

The all important role of boys in the Indochinese family is evident when accounting for the inequality of educational opportunities between the sexes. It is generally believed that the education of boys is far more important than that of girls. Boys must grow up and support their parents in their later years. However, the destiny of the girls include families. Little formal education is necessary for this life. The necessary skills of cooking, sewing and child-rearing can be learned at home while helping their mothers. Few Indochinese women work outside the home or family business. Consequently, the educational level for women is lower than that of men.

Times are changing for Indochinese women in education. The modern-minded women of today strongly believe in the important role of education in the lives of their children, regardless of sex. The determining factor for these families would be based on their financial situations, not the sex of the children.

Religion

Indochinese refugee women are deeply influenced by their religious beliefs and thoughts systems based on Buddhism, Confucianism and Taoism. Confucianism teaches sincere respect for others, particularly for teachers and elders. Ancestral worship is common among many Indochinese refugees while Taoism emphasizes harmony above all. Thus, a student would not usually contradict a teacher. The women are taught to be content with their place in the world order, and exhibit little or no desire to change. They are also taught to avoid confrontation at all costs.

This attitude is further reflected in the indirect type of response, such as the inability to say "no" or the inability to express a lack of understanding in the presence of a teacher. The word "yes" can mean "yes," "no," or "maybe" in their cultures. A "no" or even a "no, thank you" could be interpreted as being impolite. It must be stressed, then, that "no, thank you" is the polite way of refusing in English and that Americans will expect them to say "yes" when they mean "yes" and "no" when they mean "no." Also, they should be taught to ask questions, or otherwise inform the teacher when they do not understand. Often they respond to something they do not understand simply by saying "yes."

Indochinese refugee women may be extremely shy in the classroom. This is viewed as a commendable trait for women in their cultures. Shyness may be exaggerated if they are part of a coed class. (For the most part, men and women attend separate schools in the countries.) This shyness may take two forms. Excessive nervous laughing and giggling may take place especially in the presence of observers or strangers in the classroom. The other result of shyness is interpreted as frivolity or apathy on the part of the women. Shyness can be overcome with time. In addition, direct eye contact is viewed as disrespectful. Thus, eye contact is often avoided in the classroom.

Family

The Indochinese woman's greatest responsibility is to her family. An important part of her education (formal or otherwise) will include those skills necessary to become a good wife and mother. When a woman marries, she usually goes to live with her husband and his family. She plays a crucial role in the family unit. She maintains the cohesiveness of family relationships. She is responsible for the education and moral guidance of her children. In addition, she plays a significant role in the decision-making process for the family and usually controls the family finances. In spite of all of this, her role as a woman is usually viewed as subservient to her husband by Western standards since her husband would not usually aid with the

domestic responsibilities. In other words, an Indochinese woman is totally responsible for the home and all that it entails, while her husband is responsible for working outside the home in order to provide for the material necessities of the family.

An adult educator should never forget that an Indochinese refugee woman's first responsibility is to her family's well being and that school attendance and homework are secondary. It should come as no surprise to the teacher then, if a woman misses class because of a family illness, a religious holiday or even the husband's day off.

Resettlement in the United States

There are many motivational factors for Indochinese refugee women to return to school in the United States. Upon arrival here, these women are faced with a new situation. Most lack the language skills and cultural awareness to fulfill their responsibilities to their families in a complex, English speaking society. Most of them have lost their support system based on the extended family. Many women find themselves isolated at home lacking the language skills necessary to perform simple tasks such as answering the telephone or greeting a visitor at the door. Often their husbands or children take over some of their responsibilities at home due to a lack of language training or a grasp of American culture. Because of their disorientation in a new culture, the crucial role Indochinese women play in the family may diminish.

Refugee women's initial needs on arrival include English as a Second Language (ESL) classes and cultural orientation, particular to managing a family and a household in the United States. Bringing these women together in a classroom situation overcomes isolation and boredom, friendships are made, support groups are established, and, of course, language and coping skills are learned. It may be necessary to arrange child care for pre-schoolers and transportation for these women initially. Becoming familiar with the concept of child care in the early stages of resettlement makes working outside the home more accessible to these women later on.

ESL and cultural orientation classes should be based on success-oriented short term goals. Long term commitments are hard to make and even harder to meet. A 12-month continuing program would be unacceptable. Instead, an ongoing program presented in increments of three-months would be viewed as a more realistic commitment to meet and will prove acceptable to most women.

The objectives of a course of this nature are to provide the language skills and cultural awareness necessary to maintain a home and family in the American society. The ESL and cultural orientation topics especially useful to these women initially include such areas as food and nutrition, numbers and money, family planning and health care, and personal information, as well as clothing, shopping, budgeting, home safety and maintenance, and basic literacy skills.

Real life settings should be used whenever possible, including trips to stores, markets, health centers and homes and vocational schools. At least eight hours of class per week is recommended to accomplish these objectives. (For more information on program design

see Center for Applied Linguistics 1981 Program Design Considerations for English as a Second Language.)

Once settled into their new way of life in this country, most women will accept a job outside the home where little or no English is required. The types of jobs open to these women usually consist of unskilled, entry level positions in industries deemed less desirable to Americans. There is usually little opportunity for advancement. A lack of training in other marketable fields and sometimes coupled with the absence of any desire for change (based on cultural values) means a woman can spend many years in low paying unrewarding jobs.

On-the-job ESL is one way to provide opportunities for advancement. In addition, Indochinese refugee women must be made aware of the part-time vocational classes available to them through career counseling by educators and members of their community. Encouragement is the key word to motivate these women to improve their life in this country. However, because of low level English language skills, it is often difficult to meet the requirements for entry into regular vocational education classes. The type of vocational program best suited to the needs of these women should include ESL classes specific to the vocational area in conjuction with training, (i.e. English for nursing offered during and as part of the nurses' aid program).

This represents only the ground work for information in this area. There is a real need for more advanced research in the area of the needs of Indochinese refugee women in education. It is hoped that more research will follow in the near future to fill the gaps which presently exist. In the meantime, understanding and sensitivity will help fill this gap.

PEASANT WOMEN

(Dedicated to all the peasant women who have been my teachers)

BEATRIZ LUCIANO MACHADO

I would like to address the significance of peasant women in the United States. Because this paper is written by a former agricultural worker and a woman of color, this paper will undoubtedly be subjective and extremely biased. My experiences as an educator among the oppressed have been in farmworker camps, community-based organizations and homes. These experiences have led me to see how education is a political act which is either domesticating or liberating.

I have always questioned my role as a grassroots educator. "Educator or domesticator?", I've asked. Never has it been my intention to domesticate my fellow third world brothers and sisters. I have no interest in facilitating the process of domestication. I am not interested in ways of helping people survive. Peasant women are already great survivors. I have been interested in discovering ways of channeling their knowledge to the rest of society. It has been a lonely and difficult task. Yet, I know that I am not alone. I believe there are other educators that are on the same path. The path of liberation.

I can safely say that the life of a peasant woman is full of injustices. Yet, while life leads human beings onto a path full of injustices, it also compensates by giving us the means of healing ourselves. The peasant woman knows that while there may be a poisonous plant in the wilderness, an antidote also thrives.

I firmly believe that for any grassroots education movement, one-to-one contact with the leader is necessary. Women appreciate home visits. Although it may seem slow and tedious, the exchange is usually more powerful. Friendships maintained through kitchen table conversations may be the most natural path to low-stress learning.

Voluntary education is a luxury peasant women cannot afford. Voluntary education is for those who can actually experience learning with very low-stress levels. Adults may feel socially and/or economically forced to study a particular subject. Such situations create high-stress levels leading to learning difficulties. It is important therefore, that there be particpatory learning. Such participation includes learners in the development of material, curriculum, etc. Peasants are usually interested in developing language skills. Adult basic education or English as a Second Language is usually the type of class in which you will find American peasant women. Educational needs, however, must be assessed prior to establishing the learning environment. The assessment must include the learner.

Few adult educators believe that peasants have significant knowledge to share with the rest of society. Teaching any group of adults necessitates acknowledgement in the name of progress and advanced technology.

The author is grateful to the following women for their valuable criticisms: Lydia Martinez and Maria Illaraza.

The United States' agricultural workers are a new age peasant. In this highly advanced technological society the role of the peasant has changed very little. Peasant women feed the people of the United States and other parts of the world. They pick their fields and give birth to future peasants. They have been the backbone of this nation. Even before the age of slavery until the present, women in the fields have withstood endless abuse. They have paid dearly for their position. They age quicker, have more babies, are more prone to have miscarriages and retarded children.

Regardless of race, the peasant woman usually begins her "career" as a fieldworker early in her life. She will usually continue until health or death says no more. Her lifestyle is inherited from her peasant mother. Health problems are often treated at home. Although there has been a growing trend to have babies in hospitals, some babies are still born at home with the aid of a local midwife. Birth control and abortions are usually unacceptable even among the younger women. Wife abuse is common and considered by many women as "the way it is."

Many women are abandoned by their husbands. Husbands often believe that welfare will do a better job of providing for their families. Abandoned women must be very careful with their reputations. They are often the subject of much ridicule, especially in labor camps.

Women will work with their husbands or families. They must often be ready to migrate several times a year. Children's schooling is negatively affected by migration. A woman's decision to stop migrating may end the marital relationship or force the husband to stop migrating. A peasant man can not make enough money by himself to support his wife and children. Sometimes the man will attempt to migrate alone with intentions of coming back home but often never returns. Many migrating peasant families have settled in South Florida because it has agricultural work throughout the year.

Peasant women have closer relationships with the earth than non-peasant women. There is much simplicity to their lifestyle: simple clothing, language, hairstyle, food, furniture, appliances. Large families are fairly common. Five children is considered the minimum by many women I have met. I have also met women who have had up to 21 children. Breast feeding is not as common as it was a decade ago. Difficult economic times have forced many women to leave their babies a few weeks after their birth in day care programs.

Peasant women are often up as early as 4:30 a.m. Living quarters are usually overcrowed with children, relatives, or single male peasants renting beds. The woman is responsible for preparing meals and general housework. Her field work may somedays be very short and other days very long. Work hours depend on weather conditions, seasons and crops. Some responsibilities are passed down to older children. The older children become little parents. Often the oldest female child is given the most responsibilities. Early pregnancy and marriages are common.

New child labor laws have made it difficult for parents to bring their children to work. Although this is a much needed law, it often causes problems because parents may want a youngster who refuses to go to school to go to work in the fields instead. The children who refuse to continue going to school must be left to sit idly at home or left to aimlessly wander the streets. The child who does not contribute to household income and/or gets into trouble with the law causes severe problems for the already over-taxed single mother.

It is difficult to say if peasant mothers have high or low educational expectations for their children. It seems that no peasant mother wants her child to inherit her lifestyle. She seems to want a better life for her child but may not believe higher education to be a realistic expectation.

The legal status of a worker affects their critical thinking and attitudes toward social change. An illegal worker or refugee is usually satisfied with the "crumbs" of the pie. This situation poses difficult problems for the facilitator.

Many peasants live in very isolated areas. The farther away a peasant's home is from town, the less exposed the worker will be to mainstream society.

I strongly recommend that educators working with peasants assume responsibility for learning about their history as workers. Each community has its particular history. Looking through old newspaper clippings in libraries is helpful. If the local library does not have any, try the one near the biggest city or town. I have taped indigenous oral histories of women and have found these very helpful.

If you are going to facilitate culture circles on labor camps, homes, or local organizations, be simple and innovative. Use a back pack, small cassette tape player, folded pieces of newsprint, masking tape wound around a few colorful magic markers, (to pin newsprint to the wall), a few sheets of loose-leaf paper, pencils, a small sharpener, etc. You should also carry crayons, playing cards, etc., for children. Children should be included in the learning environment if there is no child care facility available. If folks are opening their homes to you, open your home to them (especially if you live nearby).

Be aware of the agricultural seasons. Peasants may migrate, or have very hard working seasons and some lighter seasons. Sometimes it's not practical to hold a culture circle regularly. During this period try visiting as many folks as possible. When you work with older peasants, take into account weak hearing, vision, nervous reaction to medication, etc. Write big and talk loudly. Write on newsprint they can pass around and examine closely. Peasants have a relatively short life span. When you come across some old timers reach out, be patient, and listen because they are a gold mine of information.

I am forever grateful for having shared my experiences with the American peasant woman. I have seen her working in the fields, working in her home, and organizing strikes for human rights. She must be recognized as one of the strongest forces in the history of the United States.

PEASANT WOMEN

(Definitions of terms used in this paper)

Culture Circle: A learning environment in which learners are teachers of their cultural reality and teachers are learners.

Domestication: The political act whereby the dominant ideology of society is interjected into the learner who becomes an object to be manipulated. Knowledge is learned as something to be "consumed" and not made and remade. It is the passive acceptance of packaged knowledge. Some educators may refer to it as acculturation and as a natural phenomenon.

Labor Camp: The farmworker's place of residence while employed in agricultural work. Some labor camps are private, others are government owned and operated.

Liberation: The political act of learning to view oneself and other's as subjects capable of actively analyzing one's own historical reality through dialogue with others. The oppressed, therefore, begins to create a new culture where oppression is not passively accepted as a natural phenomenon.

Oppression: Overwhelming control and unjust exercise of political and social power.

Peasant: Any person of the class of small farmers or of farm laborers, as in Europe or Asia. (Webster)

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BLACK AMERICAN WOMEN
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ASIAN AMERICAN WOMEN
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Miami, Florida May 1983

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WOMEN OF COLOR- EXPLANATION OF THE TERM

In the last few years, "women of color, or people of color" are terms commonly being used to replace the term "minority." The National Institute for Women of Color (NIWC) recently published this statement:

> Because of the psychological impact of being considered a minority and the isolation rendered by the term "minority" NIWC uses the phrase "women of color" to convey unity, self-esteem, and global status.

June G. Hopps, an editor of Social Work: Journal of the National Association of Social Workers explains,

> In the past, the term "minority" generally referred to a member of one or another racial group. Recently, the term "minority" has been expanded to include many other offended groups... the combination of racism and poverty clearly sets apart the group that we call "people of color."
> ...people of color face a pervasive kind of oppression and discrimination because of racial stereotypes associated with and indelibly marked by the color of their skin. Although many forms of exclusion and discrimination exist in this country, none is so deeply rooted, persistent and intractable as that based on color.

Cathy Loeb, librarian at the University of Wisconsin writes,

> Women of color is the term increasingly being used within women's studies and the women's movement to embrace the full range of non-white women in the United States. I think "women of color" is another case of an antiquated term being reappropriated and given fresh meaning.

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UPDATE FORM FOR: IN RECOGNITION OF CULTURE: A RESOURCE GUIDE FOR ADULT EDUCATORS ABOUT WOMEN OF COLOR. 1983.

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